

Religious Intelligence

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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BURMAN MISSION.

We have from time to time published detached accounts of the sufferings and deliverance of the American Baptist Missionaries at Ava.—The following Narrative was written by Mrs. Judson, on board an English gun-boat, soon after they were set at liberty, and addressed to the late Joseph Butterworth, Esq. of London.

Although we have heretofore stated the most important facts contained in the narrative, we are persuaded that the detail will be read with more interest. We can here see some of the advantages of employing female missionaries. In this case, Mrs. Judson was made the instrument of preserving the life of her husband and Dr. Price; to them she was a ministering angel. Her deeds of heroism, perseverance and affection, were almost unparalleled, and without her aid and intercession they would probably have perished.

I will not attempt to describe the joyful sensations produced, by finding myself once more in a situation to write to you, after an interval of two years—yes, two years—of suffering and privation, the very recollection of which often chills our feelings and sickens our hearts. Though unbelief has often prompted us to say that our afflictions were greater than we could bear or deserved, yet our better feelings have triumphed in the sovereign government of God, assured that He would do all things well, and, if it were His pleasure, could easily lessen our sufferings. Nor have we been disappointed in our hopes; for, in His own time and way, we have been extricated from all our difficulties, and are now safe and happy under British Protection.

Knowing your interest in the Burman Mission, and assured of personal sympathy and regard, I will endeavour to give you, in my usual way, a general relation of events for the last two years.

In my last to you, I mentioned that every thing had a warlike appearance. The Burman Government, however, had no idea that the English were in earnest in their communications: consequently they heard the report that Rangoon was taken, with surprise and amazement. No preparation had been made at that port, for the reception of strangers; and even the Viceroy was absent. An army was immediately raised, and ordered to march under the command of the Khgee-Woongyee, who was to be joined on his way down by Schagah-Woongyee, he having been recently appointed Viceroy of Rangoon. The only fear and anxiety which the King and Government

then manifested or expressed, was, lest the English at Prome should hear of their approach; and, precipitately leaving the country, deprive the Burmese Grandees of the pleasure of employing in their service, as slaves, a few of the white strangers. "Send to me," said one of the Ladies of a Woongyee (Minister of State,) "four Kalar-pyenos (white strangers) to manage the affairs of my household, as I hear they are trustworthy"—"And to me," said a gay young sprig of the palace, "six stout men to row my boat." The army, in their gayest attire, danced and sung down the river; but few, if any, ever danced back again, and the Khgee Woongyee found other commissions to execute than those just given him.

As soon as the first force was despatched, the Government had leisure to look round, and inquire into the cause of Rangoon being taken, and, the probable intentions of the arrival of those strangers. It was at once concluded, that spies were in the country; who had communicated the state of things, and invited the foreigners over: and who so likely to be spies as Rogers, Gauger, and Laird, who, under the garb of Merchants, had plotted so much evil! They were all three accordingly arrested, and put in confinement. We now, more than ever, began to tremble for ourselves, and hourly to expect some dreadful scene. In examining the accounts of Mr. Gauger, it was found that Mr. Judson and Dr. Price had taken money of him; which circumstance, to the uninformed mind of a Burmese, was sufficient evidence that they also were spies, and in the employ of the English Government, as they received their supplies from an Englishman. The King had, before, been advised to put the Missionaries in confinement; but his reply had been, "They are true men: let them remain." He was now, however, informed of the above-mentioned circumstance; and, in an angry tone, issued an order for the immediate arrest of Dr. Price and Mr. Judson.

And now commenced a series of oppressive acts, which we should, before, have thought human nature incapable of committing.

On the 8th of June, a City Writer, at the head of a dozen savages, with one whose marked face denoted him an executioner, rushed into the house and demanded Mr. Judson. "You are called by the King," said the Writer, (a mode of expression when about to execute the King's order,) and instantly the small cord was produced by the spotted face, who roughly seized Mr. Judson, threw him on the floor, and tied his hands behind him. The scene was now dreadful. The little children were screaming with fear—the Burmans in our employ

running here and there, endeavoring to escape the hands of those unfeeling wretches—and the Bengal servants mute with amazement and horror, at the situation in which they saw their Master. I offered money to the executioner, and entreated him to untie Mr. Judson; but in vain were my tears and entreaties: they led him away, I knew not whither: and I was left guarded by ten men, who had received strict orders to confine me close, and let no one go in or out. I retired to my room, and attempted to pour out my soul to Him, who, for our sakes, was bound and led away to execution; and even in that dreadful moment I experienced a degree of consolation hardly to be expected.

But this employment was of short duration.—The magistrate of that part of Ava in which we lived was in the verandah, continually calling me to come out, and submit to his examinations. Supposing that all our Letters and Writings would be examined, and feeling conscious of having noted down every occurrence since my arrival in Ava, I instantly destroyed every thing of the kind, having no time to make a selection; and then went out to receive the officer. This Writer was ordered to write down my name, age, and country, with the names of my four little Burman Girls, and those of the two Bengalee Servants; and then pronounced us all slaves of the King, again ordered the guard to watch me closely, and departed. It was now near evening: with what anxiety I waited the return of our faithful Moungr Ing, who had followed Mr. Judson at a short distance, to see what became of him! I had then no doubt but I could procure the release of Mr. Judson if he had not been executed, by getting a petition presented to the Queen: but I was a prisoner, and could not move out of the house. After dark, Moungr Ing returned, with the intelligence that he saw Mr. Judson conducted to the court-house, and thence to the death-prison, the gates of which were closed, and he saw no more. What a night was now before me! The uncertainty of Mr. Judson's fate, my own unprotected situation, and the savage conduct of the ten Burmans, all conspired to make it the most dreadful night that I ever passed. I barred the doors, and retired with the four Burman children into the inner room. The guards were constantly ordering me to unbar the gates and come out, as they could not be assured of my safety, if I remained within. They next threatened to go in, and inform the magistrate that I had secreted myself; and that they must not be blamed if I made my escape: finding themselves unsuccessful in their demands, they took the two servants and made their feet fast in the stocks: as I apparently took no notice of this, they ordered the stocks to be raised, which makes the situation of the person confined extremely painful: this I could not bear to see, and promised them all a present in the morning, if they would release the servants. The next morning I sent Moungr Ing with a piece of silver, in order to gain admission to the prison to ascertain the real situation of Mr. Judson. Dr. Price and the three Englishmen were all confined in the inner prison, each with three pair of iron fetters, and fastened to a long pole.

My only concern was how to get to the Governor of the city, who has the entire direction of prison affairs, in order to obtain at least a mitigation

of the sufferings of the Missionaries. I sent a request to the Governor to allow me to visit him with a present. The next day I received an order, which was most readily obeyed, to visit him. My present gained me a favorable reception; and after listening attentively to my relation of the brutal manner of Mr. Judson's arrest, and his present dreadful situation, he manifested considerable feeling, severely reprimanded the Writer who allowed such treatment, and then assured me that he would make the situation of the "Teachers" more comfortable. He told me, however, that I must consult with his head Writer respecting the means, and immediately called and introduced him to me. I shuddered to look at the man; for a more forbidding countenance was surely never before seen. I found, to my sorrow, that, under the Governor, he had much to do with the prison, and had power to make us suffer much. He took me aside, and told me that if I wished to make the situation of the Missionaries more tolerable, I must bring him two hundred tickals and two pieces of fine cloth, on the reception of which, he would release Dr. Price and Mr. Judson from the hole, and put them in another building, where I should be allowed to send them pillows and mats to sleep on, and their daily food. At the same time I obtained an order from the Governor for an interview with Mr. Judson; and, for the first time in my life, looked into the interior of a Burman prison. The wretched and ghastly appearance of the Missionaries produced feelings indescribable, and forbade a moment's hesitation in producing the sum demanded for their temporary relief. Mr. Judson was allowed to hobble to the door of the prison; and after five minutes' conversation, I was ordered to depart by a voice and in a manner to which I had been unaccustomed, and which convinced me that those underlings felt that we were entirely in their power. Our house was two miles from the prison; and, knowing that nothing could be done without money, I had provided myself with a considerable sum in the morning, which enabled me to pay the two hundred tickals without delay; and, the same evening, had the consolation of hearing that Mr. Judson and Dr. Price were in a better prison.

My next object was to get a petition presented to the Queen, the brother of whom is by far the most powerful man in the Empire. Our situation as prisoners rendered a personal interview with the Queen impossible. I was obliged, therefore, to address her through the medium of her brother's wife, who is of low origin, and proud, haughty, and ambitious. I had visited her in better days, and received distinguished marks of her favor; but now the scene was changed; Mr. Judson was in irons and in distress; which were reasons sufficient for a frigid reception. I took with me a valuable present, consisting of a gold-wrought mantle and other little trappings. She was loling in state, and hardly deigned to raise her eyes on my entrance into her splendid hall. I took my seat, not at a respectful distance or at her bidding, but as near as I could well approach, that she might not lose a syllable of what I had to communicate. I waited not for the question usually asked, "What do you want?" Grief made me bold; and, at once, I began a relation of our wrongs. I stated to her that Dr. Price and Mr. Judson were Americans—that they were Ministers of Religion—that

they had nothing to do with war or politics—and that she well knew that even their residence in Ava was in consequence of the King's command. In vain I strove to work on her feelings, by requesting her to imagine herself in my situation—a stranger in a foreign land, and deprived of the protection of an only friend, who without any alleged crime, was thrown into prison and fetters. She unfolded the present, and coolly said, "Your case is not singular: the other white prisoners suffer equally with your husband. I will however present your petition to her Majesty the Queen: come again to-morrow." I went from her with a little hope; and, faint as it was, I endeavored to communicate the same to Mr. Judson, but my admittance was strictly forbidden by the Writer to whom I had given the two hundred ticks.

The next morning I saw three of the King's Officers pass; and was informed, that they had gone to take possession of Mr. Guager's property, and that on the morrow our house would be searched. I spent the day, therefore, in making preparations to receive them; arranging and secreting as many articles as possible, knowing that we should be in a state of starvation, unless some of our property could be preserved. I again endeavored to gain admittance to Mr. Judson, but was refused.

The three Officers who had taken possession of Mr. Guager's property the day before, now came to take an account of ours. Among the three was one (Koung-tong myoo-too) who seemed to take an interest in my forlorn condition, and who prevented the others from taking many articles, which were afterward, during our long trial, of the greatest use. They first demanded my silver, gold, and jewels: I replied that gold I had none—jewels I had never worn since my residence in their country—but here was the key of a trunk which contained the silver: open and look for yourselves. They seemed pleased with my offering them the key, requested that I would open the trunk, and that only one person should be allowed to enter my inner room to take an account of the property. And here justice obliges me to say that the conduct of these Burman Officers in this transaction was more humane and civilized than any other which I witnessed in Ava. The silver was weighed, and laid aside. "Have you no more?" said one of them. "Search for yourselves," I replied: "the whole house is at your disposal." "Have you not deposited money and jewels in the hands of others?" "I have no friends in this country: with whom should I deposit treasure?" "Where is your watch?" I produced an old one of Mr. Judson's, which had been out of use for a long time; but which answered their purpose just as well, and was the means of preserving a good one which I had then about me. "Where are your goods, your pieces of muslin, handkerchiefs, &c.?" "Mr. Judson is no merchant: he neither buys nor sells; but subsists on the free offerings of the disciples of Christ, who collected the money which you have taken, to build a church for the preaching of the Gospel. Is it suitable to take the property of a Pong-yee (priest)?" "It is contrary to our wishes," said Koung-tong, "but we act in obedience to the King's command." Even our trunks of wearing apparel they examined; I begged that they would not take them, as they would be of no use to the King, but to us they were invaluable: they said that a list only should

be taken, and presented to his Majesty; when, if he gave no further order, they should remain. They did the same with regard to the books, medicines, and most of the furniture: and, on presenting this list to the King, he gave an order that these things should not be taken at present.—These gentlemen, however, took every thing new or curious, and whatever to them seemed valuable. When they had finished, I gave them tea; and begged the royal Treasurer to intercede for the release of Mr. Judson.

After their departure, I had an opportunity of going again to the Queen's sister-in-law; who informed me that she had presented my petition to the Queen, and that her reply was, "He is not to be executed: let him remain where he is!" I felt ready to sink down in despair, as there was then no hope of Mr. Judson's release from any other quarter; but a recollection of the Judge in the Parable, who, though he feared not God nor regarded man, was moved by the importunities of a widow, induced me to resolve to continue my visits until the object was obtained. But here, also, I was disappointed: for, after entreating her many times to use her influence in obtaining the release of the Missionaries, she became so irritated at my perseverance, that she refused to answer my questions; and told me, by her looks and motions, that it would be dangerous to make any further effort.

(To be continued.)

MR. WOLF IN IRELAND.

Since the return from the East of this able advocate for the truth, he has been in Ireland combating infidelity and popery. The following are extracts from his Journal.

The Rev. Mr. K——, and Mr. H—— invited a Polish Jew, Abraham Ben Isaac, to tea to meet me; a Polish Jew dressed in English, but still wearing a beard, and speaking the dialect of the Polish Jews. In his eyes one may observe a kind of concealed character ready to make a wit of every thing; which characters are frequently found among Jews. I asked him in what manner he found his livelihood?

Abraham Ben Isaac.—(Moving his shoulders,) It is said "In the sweat of thy face shalt thou eat bread:" but for my part, I have sweat in my face, and gain still not my bread. In Jewish German it sounds still more witty, *Ich schwitz und krieg doch nicht.* Mr. Alexander and myself entered then with him into conversation about the "one thing needful."

Mr. Alexander asked him the reason for the institution of sacrifices?

He replied, that it was commanded to love the Lord our God with all our soul heart, and *property*—that property was *money*—God had therefore commanded to kill a goat or some other animal, which was an expensive thing.

Mr. Alexander showed to him clearly, that the explanation would not hold, for it is said distinctly, that by shedding of blood the sin will be forgiven.

I showed him the 53d chapter of Isaiah—he told me he never was able to understand it! I asked him whether he had ever observed the law? He replied "No!"

We asked him how he hoped to be saved, as Moses pronounces a curse over every one who observes not the whole law.

He replied, that the Jews are pledging themselves for each other, the one observes that law, and the other that law, and thus the whole law is fulfilled by every one of the Jews.

Mr. Alexander invited him to breakfast, when he had another conversation; we were thus together, Mrs. Alexander, and Mr. Alexander and myself, the children of Abraham, and Abraham Ben Isaac, a child of Abraham, but who not yet, believed that Jesus was the seed of Abraham. Alexander showed to him how the Jews hate Jesus of Nazareth without having one reason for it all, and I myself addressed him then saying, "We are now here together, all Jews, no Gen-ile is present; but I tell you, Jesus, of Nazareth, who is despised by the Jews, is the Son of God, the Wonderful, Counsellor, the Mighty God, the everlasting Father the Prince of peace! Do not excuse yourself by saying, that there are bad Christians as well as bad Jews—let the world be in wickedness, and let us four now here together, look upwards together, just as Elijah did, when he thought that there was one left—we may argue for ages, but taste how precious the Gospel of Christ is!"

Mr. P——, rather an inquiring Jew, called on me, but he is filled still with so much wisdom; he expresses himself in *fine sentences*, and repeats these fine sentences, until every one present has taken notice of it, and admired it—but still I have hope of him. It is, however, astonishing to observe, that the Jews in Ireland and England, are in general more intolerant than the Jews in the East; the reason of it is, that in England and Ireland they wax fat, and therefore kick. They enjoy here in this country liberty and privileges, and forget, therefore, the rock of their salvation.

Sept. 1. A meeting was held at Ballymena. On my leaving the meeting, a Roman Catholic priest came to me, and said, Mr. Wolf, I should be much obliged to you to give to me the name of the Roman Catholic Bishop of whom you have said, that you had converted him.

Myself.—Come back with me to the meeting and let us ask the public whether I have said such things!

R. C. Priest.—But you seem not to be aware that the Armenians are not Roman Catholics!

Myself.—I should be sorry if they were all Catholics, but I know that a great number of them are Roman Catholics—My dear Sir, you are very ignorant!

R. C. Priest.—But I don't believe that the worshippers of the devil are Christians at the same time.

Myself.—And so I don't believe it.

R. C. Priest.—But you have said it.

Myself.—Let us go back and ask the people, whether I have said such things.

R. C. Priest.—I see, Mr. Wolf, that you are a man of great ardour. I should advise you therefore to go back to England, and convert the followers of Johanna Southcote.

Myself.—Or the followers of St. Catharine of Siena.

Here the conversation ended. I went back to the meeting and asked the Chairman, whether I had stated such things? The chairman said 'no.'

The Protestant clergymen in the North approve of the plan I have at heart, of establishing a Pro-

testant Propaganda at London, where young men from the East should be educated for the purpose of being sent forth as Missionaries, to their native countries, charged with the commission of converting people, neither by Jesuitical tricks nor by giving Italian macaroni, but by the Gospel of Christ!

Sept. 7.—We arrived at Tullamore, notice has already been given to the people around of my arrival, and in the evening I spoke in the open air to 2000 people for three hours—the half of the hearers were Roman Catholics. I distinctly showed the malice of the Pope of Rome in prohibiting to read the word of God to the people.—I told them that the Pope of Rome had sent a bull against me to Palestine and Syria, and I wrote a bull against his holiness!

If one has heard only Divinity at Rome for a short time, one will soon be convinced that the Papal religion is not so much a *superstitious* as it is a *political religion*. One may boldly deny at Rome the miracles of Saints, without being in danger of being persecuted, but as soon as one would say at Rome, the Pope has no right to claim infallibility, or to be a temporal prince, one is persecuted as impious! But still I hope better things for Ireland. I hope that the word of God, given in the Irish tongue to the cottagers of Ireland, will open the eyes and hearts of the poor Irish, and will induce them to an *open rebellion* against the Pope of Rome, and they shall expel from their island the Italian tyrant.

Translated for the New-York Observer, from the "Archives du Christianisme."

ROMAN CATHOLIC INTOLERANCE

Marriage of a Catholic with a Protestant refused.

A deplorable instance of Roman Catholic intolerance took place at Nismes, in France, in April last. The Archives du Christianisme contains the following details, copied from the Journal des Debats of 30th April and 2d May.

Nismes has been the scene of an event which excites surprise and indignation in the minds of all her peaceable citizens.

A young man of that city, named Francis Vidal, a baker by profession, and of the Protestant faith, conceived an affection for Jane Souchon, a young woman of the Catholic communion. As their affection was reciprocal, the parents did not hesitate to consent to a union, which in all other respects appeared to them to be suitable. The family of the young woman expressed a desire that the marriage ceremony might be performed in her church; she accordingly waited on the priest, but her request was refused. She was told that his orders forbade him to give the nuptial benediction to marriages between Catholics and Protestants.

The parents were thus constrained to dispense with the blessing of the Catholic priest, and to content themselves with that of a Protestant minister. The evening of the 22d of April was the time fixed for the ceremony. Early in the day the rumor of what was to take place, was spread through the suburbs of St. Charles, the quarter in which the family of the young woman lived. At this news, the whole populace were in commotion, and exhibited the most frightful dispositions. The women

vociferated loudly : it was with cries of rage they received the announcement of a marriage between a Protestant and a Catholic of their neighborhood. During the preceding days, they had violently threatened the young woman, and had followed her in the streets with their imprecations ; many even pushed their resentment so far as to strike her and spit upon her.

On the 22d April, their rage no longer kept bounds : they assembled in tumult, took possession of all the avenues leading from the house of the intended pair, and obstructed all the neighboring streets. Every moment their frightful cries and threats were heard ; the mob increased, and the danger became more and more imminent. The two families, fearing every thing from such an exasperated multitude, deliberated if it would not be prudent to postpone the marriage ceremony, or to have it performed in a neighboring village. Not knowing what course to take, they sent an express to the Mayor, and made him acquainted with the critical situation in which they were placed. This Magistrate (M. de Chastelier) repaired to the house of these distressed families, assured them he would do whatever was in his power, and gave them his word that his whole authority should be put in requisition to protect them. The gendarmerie was immediately called out, and repaired to the spot, followed by the justices of the peace ; but their presence, instead of intimidating the fanatics, only increased their rage. It became necessary now to resort to stronger measures. Three companies of Swiss soldiers were ordered to the support of the gendarmerie. Their sudden arrival awed the rebels who immediately retreated in disorder. The passage being thus made free, the intended pair and their families were allowed at last to come out of the house where they were besieged. They were placed in the middle of the ranks, and in this order, proceeded with all haste to the church. As soon as the escort was in motion, the populace rushed upon them, uttering frightful cries. The women, or rather furies, followed by evil designing men, who encouraged them, began to threaten and then proceeded to discharge a shower of stones on the guard. A great number tried to break through the ranks and come at the bride with the intention of seizing her.

[Here we believe we ought to suppress the abominable details which our Correspondent communicates ; they excite horror.]

It was with the utmost difficulty that the Swiss guard was able to protect the young couple from the continually renewed attacks of these infuriated females. During the affray, some of the gendarmes and soldiers were struck. The Commissioner of Police, M. Constant, was collared, and thrown down with violence : he was rescued ; much bruised, from the hands of the mob. When the escort arrived at the church, the Swiss guard suffered only the young couple to enter, and repelled with their bayonets the crowd of men and women who wished to enter after them. It would have been fatal to this young couple, if the mob had entered the church. Their death would have been inevitable, and might have been followed by that of their families and of the minister. That their blood has not been shed, and that they did not fall into the hands of the mob, is owing to the firmness of the Mayor, and the considerable force which was displayed.

Refusal to bury the Dead.

The same paper states, that an aunt of the young woman was sick at the time, and the fright which these scenes occasioned her, hastened her disease, and she died on the 28d. On the 24th, her brother went to the curate, and asked of him the favor of having his sister buried with the usual ceremonies. The curate replied, that not only must she not be taken to the church, but she could not even be buried in holy ground, because during her last sickness, and for a long time before, she had not performed her religious duties. The man then went to the Mayor, who told him that he could not compel the priests to pray for the deceased, but he would see that the body was carried to a Catholic cemetery. On a little reflection, the family perceiving a great ferment in the neighborhood, and fearing that not only the ceremony might be disturbed, but that the safety of the persons present would be endangered, chose to ask the President of the Protestant consistory for permission to deposit the body in the burying ground of his church, which was granted, after leave obtained from the bishop. Every precaution was used that the ceremony might not be interrupted. It took place on the 25th, at 5 o'clock in the morning, with very good order. Three or four hundred persons who were relatives, friends or neighbors, attended. From these facts, though they are sad without doubt, and alarming, it must not be hastily concluded that it is unsafe residing at Nismes. What encourages us, is the firm and prudent conduct of the city authorities. That of the Mayor, in particular is above all praise.

PORT ROYAL—JAMAICA.

Under date of 8th August, Mr. Coultart gives an account of a visit paid to this town, the ancient capital of Jamaica, where preaching has been maintained for several years by the Baptist missionaries from Kingston.

Last Saturday week, Messrs. Tinson, Knibb and myself, went to Port Royal, in the cool of the evening, that we might be ready at an early hour on Sunday morning to baptize a few people there, who had been waiting some considerable time for the administration of that ordinance.

At five o'clock on Lord's day morning, we got into a canoe, and were soon at the appointed place, when there were present canoes and spectators beyond our numbering. Mr. Knibb stood on a bench at the edge of the water, and gave out the hymn, "Jesus, and shall it ever be," &c. The great majority of the people were as still as death, and the sea itself, as far as we could see, appeared hushed and listening to the unusual song. Mr. Tinson prayed, after which, I went into the sea until I found suitable depth and good standing. There, after speaking a few words to the very respectable audience crowded into the canoes which formed a complete crescent before me, I baptized seventeen persons in the name of the adorable Trinity. Our hopes and our prayers are, that they may endure to the end. This we know, that God, who we hope called them out of darkness, can insure, though they live in a spot once, if not now, notoriously depraved. The whole scene around us was exceedingly pleasing. The broad and still expanse of water had a fine effect upon the mind, as it lay shewing, on its mirror-

like surface, the various features of that peaceful day—the day of God. The fort upon our right, which looks fiercely over the sea, was *manned with ladies*, or with the sons of peace, who came to satisfy their curiosity, and bid us God speed in the labors of the Missionary field.

The report of our Sabbath morning labors having got abroad for some days previous, curiosity was excited to such a degree as would have induced you to suppose either the old inhabitants had arisen to witness a scene so novel, or that Jamaica was come with her many-colored population to spend the Sabbath in Port Royal. We hope to go down next Lord's day to form the members there into a little church, as many are servants, and cannot attend in Kingston above two or three times a year, if at all. There are now in Port Royal about 150 members that we shall dismiss from our church in Kingston, with the hope that Mr. Knibb chiefly, and some one of us, when he cannot, will be able to supply the spiritual necessities of these poor people.

Amidst much that is painful, there is some little of what is cheering. When I arrived in Kingston first, we had but one small church, and one place of worship, small and inconvenient, on the *whole island*, Moses Baker's excepted, which was 117 miles or more distant. Now I bless God that I have lived to see *nine* decent places dedicated to his service, and *four* promising, *very promising* places, where great numbers are waiting with prayers and tears for some good men to instruct them in the kingdom of God.

Yesterday we baptized 45 in our chapel. The chapel was crowded to excess at an early hour, and we had many very respectable people present, who with the rest, were remarkably attentive and still during the service. All classes here behave with unspeakably greater decorum than many of the lower classes in England. I have never seen an indecorous act in the West Indies on such occasions. I think both the colored and the black people manifest great veneration for religion.—*Lond. Bap. Mag.*

CHEROKEE MISSION.

Extract of a letter from the Rev. Dr. Rutter, to the publishers of the Christian Advocate, dated Cincinnati, Jan. 2, 1827:

While at the Tennessee Conference, I was much gratified with an account of the Cherokee Mission. But little has been said in relation to the success and prosperity of that establishment; yet I believe no mission has, in modern times, been more successful, in proportion to its amount of expenditures and number of laborers. It appears that Rev. Wm. M'Mahan, the superintendent, and others of our church, engaged in spreading light and knowledge among the Cherokees, have pursued a course of most rigid economy. They have five school houses, in which are taught more than one hundred Indian children; near four hundred communicants; and several licensed speakers from among the natives, travelling through the tribe, and preaching or exhorting to crowded audiences; and the whole amount hitherto expended, in the establishment and support of the mission, since its commencement, does not exceed \$1600. Some of the Indian converts from the tribe visited us at the conference, and

their manners and evident sincerity gave general satisfaction. Among them was one of very large stature, by the name of Turtlefield, who had been a renowned warrior, having formerly fought against the Americans, but afterwards made peace with us, and fought with our people in the war with the Creeks. At the anniversary of the Tennessee Conference Missionary Society, he addressed the crowded audience, by means of an interpreter, during thirty or forty minutes; in which he expressed his gratitude to the white people for the kindness they had shown him and his brethren, his gratitude to God for crowning both nations with peace, and his joyful hope that the great work would roll on, and that the Prince of Peace would reign among all nations. What could be more interesting than to see the bold warrior who had again and again met death in the field of battle, now holding up the olive branch of peace, blessing God for Christianity, inviting the white people to visit his friends, and to instruct them and their children in the doctrines of true religion?—Who can doubt that God will continue to prosper this glorious work? Let us indeed hope that all churches, and especially our own, will become more interested and zealous in the cause of missions.

Respectfully yours, M. RUTTER.

From the Christian Watchman.

TOBACCO.

MR. EDITOR,—As it is the duty of sober men to point out the evils of Intemperance, so it is the duty of us, who are not slaves to the pernicious habit of using Tobacco, to show, that this, though its effects on society, are not direful as are those of ardent spirits, is nevertheless as truly an evil. Our number is small, and we contend with numbers unequal as one to a hundred—ministers, doctors, lawyers—who indeed are not practically enlisted against us? But our cause is good, we will not recoil.

In the first place, I apprehend it costs this State, more for tobacco, than it does for the support of all its poor, nor is there derived the least benefit for its tax. This surely is not an evil of small magnitude; but this is not all. Tobacco not only does no good, as commonly used, but it actually does much hurt. It predisposes the constitution to disease, and many I fear, though its effects are so gradual as not to be noticed, fall victims to its influence. Some who have firm constitutions may indeed live under its influence to an advanced age; but this only shows the wonderful "medical power of nature," by which the constitution is able to overcome almost all tendencies to disease.

When chewed, tobacco increases the secretions of the mouth, the effects of which are such as would be the effects of taking small portions of blood daily, and this, no one would doubt, would wear upon the system. When smoked, its effects are still worse; for in connexion with the effects of chewing, the smoke is inhaled, and by irritating the lungs, tends to produce disease in them; not to mention the many other attendant evils, such as bad taste of the mouth in the morning—disagreeable breath—unwholesome looking teeth, &c.

But I am aware that all who are enslaved by the habit of its use, though they may admit that it is not generally useful, are prone to think them-

selves exceptions. They say, My food distresses me, and I must smoke to prevent it. Now I believe that four fifths of those who thus fancy they derive benefit from smoking, have made themselves believe it, just to quiet their consciences, while they indulge in the fascinating habit, and if the other fifth do derive occasional benefit, it is a remedy much worse than the disease—their trouble would be much more effectually removed by a little attention to diet and other simple remedies. But the evil of this habit is not confined to the individuals under its influence; it is emailed upon their posterity, who, if they are not favored with constitutions like their fathers, may die of its effects.

All sober men mourn over the effects of ardent spirits—and that justly. Our ministers warn us against the use of them, and say that even temperate drinking is a crime; but not a voice is raised against the use of tobacco—and why? Is it because this is unimportant? I think not; for if temperate drinking is a crime, the use of tobacco must be. Is not this the reason? Precept is known to be worthless, without the example.

MEDICUS JUVENIS.

UNITARIANISM A HARD RELIGION.

A distinguished Unitarian has recently said and published that "*Unitarianism is the hardest religion in the world.*"* The words struck me on reading them, as peculiarly forcible, and as expressing very nearly my own sentiments—applying them, of course, in a sense somewhat different from that of the writer. In the remarks which follow, I shall assign several reasons, why Unitarianism would be to me, even could I be induced to embrace it, a *hard* or uncomfortable scheme of religion.

1. In regard to a number of very important particulars, I should not be able to determine *what it was*. As Unitarianism has been described by some of its abettors, to consist chiefly in "*not believing*," I might indeed satisfy myself *what it was not*. I might readily see that it was sufficiently far removed from the Evangelical system of my pilgrim ancestors. But to determine *what it was*; or what it required me to believe, on several points of high importance, would not be so easy.

2. Unitarianism would be to me a hard religion, because I should find a constant difficulty in reconciling many parts of it with the *plain declarations of Scripture*.

3. I should often feel unpleasantly, in the reception of Unitarian sentiments, from the fear that they would have an unfavorable influence upon my *religious character*. The writer of the sentence which gave rise to these remarks, admits that his Unitarian brethren *have* such fears. "They seem," says he, "to entertain a suspicion, that" their religion "*is not so spiritual or strict in its demands,*" as "the popular theology."*

4. Unitarianism would be to me an uncomfortable religion, because it provides *no adequate fountain of hope*. An Apostle hath said, "other foundation can no man lay, than that is laid, which is *Jesus Christ*."

5- Unitarianism to me would be a hard religion, because, notwithstanding, my utmost endeavors to the contrary, I should be obliged to *distrust* it.

This, many professed Unitarians have actually done. In the same article with the sentence which gave rise to these remarks, there is the following expression: "We have sometimes thought that we could perceive, in conversation with Unitarians, a *distrust concerning the system which they have embraced.*"*

AMERICAN TRACT MAGAZINE.

We have just received the February No. of this useful work, from which we select the following:

USEFULNESS OF TRACTS.

Dying scene in "The Dairyman's Daughter" blessed to a person deplorably ignorant and vicious.

[Communicated by a Lady.]

When I was first requested to visit the sick man, a part of whose history I am about to introduce to you, he was in a decline and apparently past hope of recovery; though nothing appeared but that he might continue for some weeks, or even months. I found him exceedingly ignorant and illiterate, and ascertained that he had lived in habits of gross intemperance and vice. On the subject of religion, his mind seemed a perfect blank. I could not learn that he had any more conception of the simplest truths of the Gospel than a heathen. His deportment accorded with his deplorable ignorance. He habitually quarrelled with his wife and children, and there was in his very aspect something exceedingly repulsive, and affectingly forbidding. I felt, however, that I ought not to consider his case hopeless; but was bound to pray for him, and labor for his good. I conversed with him, and selected several Tracts, of which I read to him such portions as I thought best adapted to his case. I found that he understood no more of them than if they had been in a foreign tongue; and it seemed impossible to bring the truths of the gospel within the narrow scope of his degraded and stupified mind. I at length thought of the Tract entitled "*The Dairyman's Daughter*;" and read to him the practical parts of it. When I came to the *dying scene*, I discovered for the first time that his heart was touched. This he requested me to read again and again. He was never tired of hearing it. I read it to him till he could almost repeat the whole of it. He became an altered man. His countenance became mild and pleasant, his heart appeared truly humbled; and, *so far as can be judged from a death-bed repentance*, he became a new creature. I have at least a trembling hope, that he died an heir of glory.

"In the morning sow thy Seed."

[From a young Physician in New-York.]

Some time ago, I gave some Tracts to Jenny B—, a pious colored woman of this city; who could not read, requesting her to distribute them among such of her friends as she thought might be benefitted by them. A woman from Albany lately made her a visit, during which she said, that she had been asked by her son, a wild and thoughtless boy about 15 years of age, "to get for him a jacket and some pretty books." Jenny immediately thought of the Tracts, and handed her two, to take to her son. One of these Tracts has led to the hopeful conversion of this boy, who is now anxious to point his former companions to the truths

* See Christian Register for Dec. 9, 1826.

contained in his Tract, of which he hopes that he has felt the saving efficacy. An external reformation also appears to have taken place among the other members of the family.

This is a peculiarly interesting fact, as it shows that there are none so poor and ignorant, that they may not do something for the extension of their Redeemer's kingdom. The Tract which led to this interesting result, was given to her friend by a woman who was very poor, and so ignorant that she could not read. Let not the poor then, "stand all the day idle," while they have it in their power to distribute Tracts, since they may here join with the rich, in sending the Gospel to every creature. And I would suggest to Christians who are in the habit of distributing Tracts, whether they might not enlarge the sphere of their usefulness, by placing small parcels of Tracts in the hands of the pious poor, for distribution among their neighbors and acquaintances. They would thus engage many hands and many hearts in this "labor of love," and in the fulfilment of the promise, "he that watereth shall be watered also himself," much will be accomplished in promoting a spirit of benevolence in those who are made distributors of Tracts, in addition to all the blessed effects which may be produced on the hearts of those to whom these Tracts may be "the savor of life unto life."

Influence of a Tract on an abandoned Blasphemer.

[From a Clergyman in Virginia.]

Having, by means of the co-operation of a few, in a destitute part of the State, where Divine Providence has seen fit at present to station me as a spiritual watchman over four feeble churches and congregations, obtained means for procuring some religious Tracts for distribution, and having advanced from my own small resources, a considerable sum for this purpose, I am obliged now to apply to the American Tract Society for aid to prosecute still further this benevolent work, of the usefulness of which I have already had striking evidence. One instance of the good effects of a Tract on a man who seemed given over to work iniquity, I will relate for the encouragement of the Committee. He was a dissolute, profane, abandoned man, and surrounded by many in his neighborhood, who by their vicious conduct, had become literally vagabonds. Having given this man a Tract, accompanied by a few words of affectionate admonition, and being absent for some days from the neighborhood, on my return I learned the following facts from a pious teacher of the village school. He was, soon after I left the neighborhood, called out of school to see a man who had approached the school-house, seated himself, and sent for him to come and see him. It was the unhappy man to whom I have just referred. The teacher, finding him downcast and sad, feared he was mentally deranged. "What," said he, "is the matter?" "I am lost," replied the unhappy man. "Where do you wish to go?" He replied with great solemnity, "to heaven."—"But," added he, "I am lost—there is no mercy for me." The teacher inquired what had opened his eyes to see the danger of his condition, and found it was the reading of the Tract which I had given him. He conversed with him for some time, and gave him such counsel as he thought best adapted to his condition.

On my return, I found him still in the same des-

pairing frame of mind; believing that eternal misery must be his portion. Of his poor deluded neighbors, he said, "they expect to go down to hell, but they care not for it." I soon visited him again, and at each time conversed and prayed with him. When I saw him last, he was still filled with forebodings of coming wrath. May the Lord have mercy upon him, and bring him out from the horrible pit and miry clay, and place his feet upon the rock of ages.

The Tract "On Family Worship," (No. 18) read by a Judge.

Rev. Mr. —, of —, in Vermont, sent, by means of a child, the Tract entitled *On Family Worship*, into the house of a Judge, his neighbor, who was a very moral man, and has long seemed to be "not far from the kingdom of heaven," and whose family are all professedly pious. He read the Tract; and soon after said to his minister, *That little Tract "On Family Worship" has stripped me of every excuse I had for neglecting to pray in my family—I am guilty!* The good minister remarked to me, that he was expecting to hear further effects from this, and that when a Tract was found to influence such a mind, it afforded new proof how invaluable they are, and how well they are adapted to the benefit of all.

Tracts on board Steam-boats.

Allow me to recommend to Christians who may have occasion to travel in steam-boats, to supply themselves with Tracts before they go on board. They will find them eagerly read by the passengers, and the dull and listless hours too often passed on board will be occupied by useful and instructive reading. Christians will also find them an excellent medium of introducing themselves to their fellow Christians, many of whom travel hundreds of miles in the same boat, without knowing, or perhaps suspecting, that they have with them brethren of the same mind and spirit. I recently had occasion to visit the country, and on my way to the boat I stopped at the Depository of the American Tract Society, and hastily selected a few interesting Tracts. After we had left the dock, and the passengers had retreated below, I laid a few of them on the table in each cabin unobserved, and soon had the pleasure of seeing many of them in the hands of the passengers. Through the evening I was gratified by observing the interest they had excited; and the contrast between the scene before me and what I had witnessed when I had no Tracts with me, animated me to advance more boldly in the morning. As soon, therefore, as the passengers were up, and order was restored, I brought out some more of them publicly, that all might know the source from which they came. The interest manifested in the evening was much increased, and many perused them with apparent delight. But another enjoyment followed which was most grateful to my feelings. Several of the passengers whose mouths had been till now sealed in silence, came forward and engaged in conversation with me, first respecting the Tracts, until led on by the remarks which grew out of the subject, I found myself in company with hearts warm with the love of a Saviour, and I listened with delight to the animating accounts they gave me of what the Lord had been doing at

the North and West the past summer. It was a season to my own soul far more pleasing than any I ever passed on board of a steam-boat; and I then resolved, that, whenever I travelled, I would always take with me a bundle of Tracts. And let me repeat the recommendation to all the professed followers of Jesus, to do the same, and be not diffident in the work, but lay them publicly on the table, and invite the passengers to read them. Who can tell but the cabins of our steam-boats may become Bethels, where Christians, brought together by the providence of God, may unite in calling down the blessings of salvation upon themselves and their fellow travellers? W.

AMERICAN TRACT SOCIETY.

The receipts into the Treasury from Nov. 21 to Jan. 15, inclusive, were \$5,622 18, and the number of Tracts printed during the same period, as by the printer's bills, 300,000; making 1,532,000 Tracts issued since May 1. Balance remaining in the Treasury, Jan. 15, \$22 38. The Committee are now endeavoring to replenish the General Depository with Tracts, that they may be able at least in some degree, to meet the demands which will naturally occur during the business season of the spring. In doing this, an expense of some thousands of dollars must be incurred. The Committee are already under engagements for paper to the amount of nearly \$4,500; to meet which, and the current expenses of the Society, they stand in special need of all the assistance which any of the friends of the cause shall be able to bestow.

Premium Tract on the ruinous consequences of Gambling.

The Publishing Committee of the American Tract Society, through whom a premium of fifty dollars was offered by a pious individual for the best Tract on the ruinous consequences of Gambling, have examined carefully the several Tracts submitted to them. But while they appreciate very highly the motives of all the writers, and the merits of some of their productions, they cannot unite at present in awarding the premium to any one, as combining all the properties to be expected by the public in a Premium Tract on this interesting subject. They have, therefore, extended the time for presentation to the first day of April next. By order of the Committee,

JAMES MILNOR, *Chairman.*

Premium Tract on Christian Education.

The premium for the best Tract on this subject, was awarded at the time of putting this sheet to press; but the Tract which obtained the premium not having been accompanied by any envelope, the name of the writer was not then known to the Committee. An official annunciation of the award will soon be presented to the public.

Tracts for the Heathen.

All the experience of those who have been laboring for the spiritual welfare of the heathen, testifies to the importance of circulating among them short portions of truth in the form of Religious Tracts. This object has long since gained the attention of the Religious Tract Society of London, who have, for many years, and with every encouragement to persevere, been making liberal grants

for the circulation of Tracts in foreign languages, and in pagan lands. To us there seems to be a special propriety in the labors of Bible Societies to send the Bible, as far as in their power, to all who are destitute of it—of Missionary Societies to send Missionaries—and of Tract Societies to send Tracts.

It has long been a subject of regret, that the limited means of the American Tract Society seemed to forbid its attempting to extend its blessings beyond the limits of our own country. The nations of South America, to say nothing of the more distant heathen, have a most imperious claim on this Society, and we should rejoice much if a very considerable amount of funds were contributed for the explicit purpose of supplying those countries with Tracts. There is no difficulty in the Society's printing them, and conveying them to their proper place of destination.

By recurring to the receipts acknowledged in this number of the American Tract Magazine, it will be seen, that, of a donation of \$250, made to the Society by its Treasurer,

\$50 are for circulating Tracts in Bombay,

50 " " " " at Malia,

50 " " " " at the Sandwich

Islands. We hope that others who wish to appropriate donations for circulating Tracts in foreign tongues, will commit them to this Society, whose object is to benefit the souls of men, wherever Providence shall give it the opportunity.

AUBURN STATE PRISON.

From a late report of Gershom Powers, Esq. Agent and Keeper of Auburn State Prison, it appears that about fifty of the convicts, under 25 years of age, are enjoying the benefits of Sunday School instruction. The school was established in May last, and its privileges have been embraced with the greatest avidity and apparent thankfulness, by those prisoners who were selected as its suitable subjects. The good effects of this school have thus far exceeded the most sanguine expectations of those who have its superintendence, and it is believed that upon the minds of some of its members an influence of a very salutary nature has been exerted, which will be felt through the whole course of their future lives.

It is intended soon to take another class of convicts, still older, and give them such instruction as shall be found practicable.

"It may not be uninteresting to remark in this place," says the Agent, "that among the whole number of convicts in this prison, *not one is known to have been ever a member of a Sunday School.* Knowing that in the common course of events, a great portion of these ignorant and degraded delinquents, would be restored to their liberty, and again mingle with society, it was considered to be a solemn duty, to do, what could consistently be done, to enlighten their minds; and by instruction, if possible, to elevate their views, and to make them better men; and eventually, more enlightened and better citizens."

* * Since the above was prepared for the press, we have been favored with the perusal of a letter of a later date than the Keeper's report, from one of the teachers of the Prison school. He states that about one hundred of the prisoners are now embraced in the school. "I go in," says the teach-

er, "every Sabbath morning at 8 o'clock, and give instruction to one of the classes. It is the most interesting school that I ever attended. You would be delighted to see with what eagerness the poor ignorant creatures listen to instruction. Very few could read at all when school commenced; now many of them can read tolerably well in the Testament. It is believed that one has experienced a change of heart."—*S. S. Visitant.*

KING CHARLES II. AND WM. PENN.

When William Penn was about to sail from England for Pennsylvania, he went to take his leave of the King, and the following conversation occurred:

"Well, friend William," said Charles, "I have sold you a noble province in North America; but still I suppose you have no thoughts of going thither yourself."

"Yes I have," replied William, "and I am just come to bid thee farewell."

"What! venture yourself among the savages of North America! Why, man, what security have you that you will not be in their war-kettle in two hours after setting foot on their shores?"

"The best security in the world," replied Penn.

"I doubt that, friend William; I have no idea of any security against those cannibals, but in a regiment of good soldiers, with their muskets and bayonets. And mind I tell you before hand, that with all my good will for you and your family, to whom I am under obligations, I will not send a single soldier with you."

"I want none of thy soldiers," answered William. "I depend on something better than thy soldiers."

The king wished to know *what that was.*

"Why I depend upon themselves—on their own moral sense—even on that grace of God which bringeth salvation, and which hath appeared unto all men."

"I fear, friend William that that grace has never appeared to the Indians of North America."

"Why not to them as well as all others?"

"If it had appeared to them," said the King, "they would hardly have treated my subjects so barbarously as they have done."

"That is no proof to the contrary, friend Charles. Thy subjects were the aggressors. When thy subjects first went to North America, they found these poor people the fondest and kindest creatures in the world. Every day they would watch for them to come ashore, and hasten to meet them, and feast them on their best fish and venison and corn, which was all that they had. In return for this hospitality of the *savages*, as we call them, thy subjects, termed *Christians*, seized on their country and rich hunting grounds, for farms for themselves! Now is it to be wondered at, that these much injured people should have been driven to desperation by such injustice; and that, burning with revenge, they should have committed some excesses?"

"Well, then, I hope, friend William, you will not complain when they come to treat you in the same manner."

"I am not afraid of it," said Penn.

"Aye! how will you avoid it? You mean to get their hunting grounds too, I suppose?"

"Yes, but not by driving these poor people away from them."

"No, indeed! how then will you get their lands?"

"I mean to buy their lands of them."

"Buy their lands of them! why, man, you have already bought them of me."

"Yes, I know I have, and at a dear rate too; but I did it only to get thy good will, not that I thought thou hadst any right to their lands."

"Zounds, man! no right to their lands!"

"No, friend Charles, no right at all:—What right hadst thou to their lands?"

"Why, the right of *discovery*; the right which the Pope and all Christian kings have agreed to give one another."

"The right of *discovery*! a strange kind of right indeed. Now suppose, friend Charles, some canoe loads of these Indians, crossing the sea, and discovering thy island of Great Britain, were to claim it as their own, and set it up for sale over thy head, what wouldst thou think of it?"

"Why—why—why," replied Charles, "I must confess I should think it a piece of great impudence in them."

"Well, then, how canst thou, a *Christian*, and a *Christian Prince* too, do that which thou so utterly condemnest in these people whom thou callest *savages*? Yes, friend Charles, and suppose again that these Indians, on thy refusal to give up thy Island of Great Britain, were to make war on thee, and having weapons more destructive than thine, were to destroy many of thy subjects and to drive the rest away; wouldst thou not think it horribly cruel?"

The King assenting to this with strong marks of conviction, William proceeded—"Well then, friend Charles, how can I, who call myself a *Christian*, do what I should abhor even in heathens! No, I will not do it. But I will buy the right of the *proper owners*, even of the Indians themselves. By doing this I shall imitate God himself, in his justice and mercy, and thereby insure his blessings on my colony, if I should ever live to plant one in North America."

[*Weem's Life of Penn.*]

MONROE S. S. UNION.

It appears from the report, says the S. S. Visitant, that the number of scholars attending the Sabbath Schools in the county of Monroe, is upwards of 3,000: increase the last year, 1,443. Libraries are established in almost every school. The number of scholars assembled at the anniversary, Oct. 4th, in Rochester, was more than 700.

Extract from the address of William Gildersleeve, M. D.

What institution can be more glorious, more noble and dignified, more consonant to the character and condition of man, than that which has for its object, man's present good and future felicity? What institution is better calculated to eradicate moral evil from the world, and restore man to his primitive honor and dignity than the Sunday School? It strikes a powerful blow at the very root of human depravity. It is a principal wheel of that mighty engine, which is to prepare the way, for the introduction of that great and notable day, when nought is heard but the praises of Him who is mighty, resounding from hill to hill, from vale to vale, throughout God's whole dominion.

As the Bible society diffuses the word of life, the missionary explains and applies it, the Sunday School ingrafts it in the very tablets of the infant's heart, that it may grow with his growth and strengthen with his strength. By this institution the child is taught its celestial origin, its noble relation, its glorious destiny. It does not only diffuse its benign influence, on the vast society of man in life, but it points at death and eternity, man's proper element of existence. It not only looks at the felicity of the rising generation, but to nations yet unborn—to the end of time, when human depravity shall no longer be amalgamated with celestial virtue, when every thing shall be valued according to its intrinsic worth.

RELIGIOUS INTELLIGENCER.

NEW-HAVEN, FEBRUARY 10, 1827.

SUPPRESSION OF INTEMPERANCE.

At a general meeting of the Students of Yale College, held in the Chapel, on Tuesday, Feb. 6th, 1827, the following Resolutions were unanimously adopted:

Believing that the public welfare, and social happiness of our country must depend upon the morality of its citizens; and that the vice of intemperance is one of such alarming extent, as to have become the source, not only of private misery, but of public detriment—therefore—

Be it Resolved, That we consider it the duty of every good citizen as well as of every christian, to discountenance and oppose it.—And further, as we are citizens of a small republic, and are soon to mingle in the great mass of our countrymen, where our opinions and our practice like those of all other men must have men weight—

Resolved, That both now and then we will, by our example, and by all honorable means in our power, endeavor to suppress this vice.

Resolved, That a committee of twelve be appointed, whose duty it shall be to frame a constitution, to enforce the above resolutions; and to report at an adjourned meeting.

We are happy to notice this praise-worthy example in the Students of Yale College; not that a measure of this kind is particularly called for in college, but we rejoice to see young gentlemen, who from their talents and character are destined to exercise an important influence in society, thus in the morning of life uniting their efforts to put down vice, and pledging themselves by their example and all honorable means in their power to suppress this besom of destruction.

INSTALLATION.

The Rev. Joseph Harvey was installed on the 17th ult. over the Congregational Society in West Chester, (a part of Colchester.) The Rev. Jonathan Cone, of Bristol, offered the Introductory Prayer; the Rev. Joseph Vaill, of Hadlyme, preached from Jer. xv. 19; the Rev. Salmon Cone, of Colchester, made the Installing prayer; the Rev. Isaac Parsons, of East Haddam, gave the Charge; the Rev. Jonah Hawes, of North Lyme, gave the Right Hand of Fellowship; and Rev. Charles Bentley, of Middle Haddam, made the Concluding Prayer.

Revivals.

We do not recollect a time when these showers of mercy have been so frequent and so universally extended over our land, as at the present, and during the past year. From north to south, from east to west, the earth is replenished, and Zion is made to rejoice.

In this region, there is not much to cheer us. We understand, however, that there are some hopeful appearances in Stratford, and some other places.—In a part of Hartford, we are informed the work is still progressing. About fifty in the South society have been made to rejoice within the last three months.—We are informed by letter that there is quite an extensive work of grace extending over the towns of Lenox, Richmond, New Lebanon, Canaan and Green River.

REVIVAL IN UTICA.

The Presbytery of Oneida have recently published a Narrative of the late extraordinary work of grace in that region.

The following account is from the Rev. Mr. Aikin, Pastor of the 1st Presbyterian church in Utica.

The revival in Utica commenced about the 1st of January. For several weeks previous, however, there had been a movement upon the minds of the people somewhat uncommon, that could be seen on the Sabbath and on other days of the week, in the increase of numbers who attended meetings, and in their unusual solemnity. To this silent preparation for the Lord's appearance, soon a new impulse was given, by the daily reports of what was doing at Rome. Christians who visited that place returned with various feelings. Some were confounded, and knew not what to say; some without hope, and in deep distress for themselves; others weeping over the state of the church at home, and anxious that something should be done. I resolved to call upon the members of the church, and either by myself or by the elders, most of the members were visited; and after a short and pointed conversation, the visit, if practicable, was closed with prayer, not general, but adapted to the individual or families conversed with. It now became a time of heart searching in the church. Almost daily, persons who had long been professors, and who had maintained a respectable standing in the church, gave up their hopes, satisfied apparently that they had been deceived. Soon, numbers among the impenitent were awakened; but most of them lingered along without obtaining relief. Still there was but little of the spirit of prayer in Zion—but little of the power of supplication which prevails. Christians, instead of placing their confidence in God, were looking to arms of flesh; instead of having that faith which creates expectation of a blessing, they were merely hoping it might come.

This state of things continued till about the first of February, when the Rev. Mr. Finney came to Utica, where as in other places, his plain and pungent and faithful preaching was attended with evident and wonderful success. Christians had been told of their departures from God, their backslidings in heart, their lukewarmness, their love of the world and conformity to it, and of the necessity of a broken spirit, of deep and thorough repen-

tance, before they could reasonably expect a general revival of religion. These solemn truths were pressed again and again, and along with them, the necessity of the influence of the Holy Spirit to rouse them from their slumbers. This influence they were urged to seek, as a blessing which God has promised, and will certainly give to those who seek it with faith. An humble and fervent spirit of prayer to a considerable extent, gradually increased; and as it increased, convictions and conversions took place among the impenitent. It was not long before the work became powerful. Places of worship were thronged, and the stillness of the sepulchre reigned, broken occasionally by a deep sigh from some heart that was writhing under the condemning influence of divine truth. Instead of noise and confusion, the meetings were solemn, and sometimes awfully so, by the presence of God, which made sinners "afraid," and Christians humble and still. True, there has been noise; there has been "no small stir about these things;" but it has been on the other side—among the enemies of the revival, as it was in the days of the Apostle.

The general features of this revival are the same as have always marked every genuine outpouring of the Spirit, since the apostolic age. I shall, therefore, not repeat them; but would here observe that like some of the former revivals in Utica, this one has been confined to no particular class in community. Its sweet and saving influence has fallen upon the rich and the poor, the ignorant and the learned, and moulded into its own lovely image, as we humbly trust, the proud moralist and the polluted debauchee. It has made "new creatures" of gamblers and drunkards, and swearers and Sabbath breakers, and brought the self-righteous pharisee, the deluded sceptic, deist, and universalist, to abandon their dreams of happiness and heaven, without a holy heart, and to fly for cleansing to the blood of the Lamb.

The probable number of converts in Utica, is about five hundred. The number of hopeful converts in a population like this, it is not easy definitely to ascertain. Not far from sixty persons, some of whom were travellers, who "turned in to tarry but for a night," or day, or week; others belonging to the towns around, experienced as we trust, the grace of God in this village. More than a hundred, the subjects of the revival, have united with the first Presbyterian church; numbers with the Methodists and Baptists; and how many with the second Presbyterian and Welch congregational churches, their pastors will tell in this report. Besides these, not less than fifty adults, belonging to the first Presbyterian society are entertaining hopes, who for various reasons still remain without the pale of the church. And to these we may add many children, from seven to thirteen years of age, whom, although they give evidence of piety, the session have thought best for a time to catechise and instruct, until their age and knowledge and experience with the world, shall render it more safe to receive them. Accordingly, a class for this purpose has been already organized. Nor has this good work of the Lord ceased. The spirit of prayer still continues, though in a less degree, and consequently conversions are less frequent than they were last winter. Scarcely a week has passed during the last summer, when one or more has not been brought into the kingdom of Christ. For

the last six weeks, twenty have hopefully experienced the grace of God.

Whether all the converts are what they profess to be, the great day of judgment must determine. It would be strange, if among so many, some are not deceived. As yet, however, there has not been a single instance of apostacy among adults, that has come to my knowledge; and, judging from the fruits, the only safe criterion, now, after the lapse of eight months, never did the subjects of a revival appear better. But observation, as well as the word of God, has taught me to expect tares among the wheat; and if in the end there should be many of the former, it will be no argument that the revival is not the work of God. Indeed, we do feel and know that the Lord hath done it. True, he has wrought through the instrumentality of men; but the power was his, and to him be the glory. Besides Mr. Finney, who has been signally owned and blessed, important services have been rendered by the Rev. D. Nash, N. Smith, and other brethren in the ministry, who are remembered with gratitude both by the church and their pastor.

With regard to the means used in this revival, I should say nothing, were it not for the gross misrepresentations that have gone abroad. They are substantially the same as were employed by Whitfield, Edwards, Brainard, and by some still living whose praise is in all the churches. The grand mean, and that into which all others are resolved has been the *word of God*; the doctrines of salvation; the depravity of the heart, consisting not merely in the negative want of love to God, but in positive hatred to him; the law of God, its extent, purity, perfection, and binding influence; the sovereignty of God, illustrated and enforced not so much by abstract reasoning as by matters of fact; the nature and necessity of regeneration by the Holy Spirit, and justification by faith alone. These truths have been preached *constantly*, both in the pulpit and out of it. Nor have we failed to urge sinners to repent and submit to Jesus Christ, and that immediately as the only condition of forgiveness; warning them at the same time, that so long as they refused to comply, all their tears and prayers and efforts are not only vain but sinful.

Believing it to be duty to use every lawful and proper measure to render effectual divine truth, we have, and we trust in humble dependence on God, visited from house to house, conversed freely with individuals, and fearlessly declared the truths in the street, in the grocery, the counting-room, and private dwelling. We have also had various small circles of prayer, as well as stated and public prayer-meetings; and in the former, females, in some cases, though more seldom than we could wish, have taken a part. The instruction administered in Sabbath schools has been signally blessed, both to the teachers and taught. At the commencement of the revival, there was a Bible class, consisting of forty two young persons, under the sole direction of the elders of the church. Most of these are indulging hopes of eternal life. Their number has now increased to nearly one hundred, and the Lord is still blessing his word to the salvation of their souls. The bible is to them a precious book; nor to them alone. Never, in the same space of time, I am confident, was it so much read in Utica, as it has been for twelve months past. Besides these means, discipline, meetings of inqui-

ry, days of fasting and prayer, and conference meetings for the church, have been very useful.

Nor is it true, that all, for this space of time, has been division and dissension in our village. Never was so large a church more happily united than we have been, during this revival; and it is so still. I verily believe there is here the "unity of the spirit in the bond of peace." Some few individuals may have differed from their brethren, with regard to the propriety of some measures; but I have seen none who were blind to the mighty hand of God, that was bowing down rebel sinners on every side, and none so hardened in unbelief, as not to adore and rejoice in it. The society, also, is evidently strengthened and built up; and we pray God to send down his spirit, and bring in those who are left, that all may "worship him in spirit and in truth."

The 2d Presbyterian Church in Utica, which was organized in 1824, shared in the same glorious work. In the account given by the Pastor, the Rev. Mr. Bemman, he says that in the commencement of the last year,

A day of fasting, humiliation and prayer, was set apart by the church, and observed "with one consent." The exercises of this day, we had reason to believe, were crowned with the signal blessing of God. Immediately after, a new and better state of feeling seemed to prevade the hearts of professors; and the work, so far as it regarded the impenitent, assume a more decided and encouraging aspect. A more frequent and unreserved intercourse took place among the members of the church. "Then they that feared the Lord spake often one to another;" and it was evident from the growing interest which they felt in each other's spiritual concerns, that "the Lord harkened and heard, and that a book of remembrance was written before him." The spirit of "brotherly kindness and charity" began to enkindle its delightful and increasing ardour in the bosom, and the law of love to dwell more richly upon the tongue. Hearts, melted into that tenderness of christian affection, which always bespeaks the presence of the Saviour, seemed to beat in unison of feeling. There was meaning to the language of the Apostle to the Ephesian, and meaning which came home to the bosom with energy and sweetness:—"Be ye kind one to another—tender hearted, forgiving one another, even as God, for Christ's sake, hath forgiven you." Prayers more fervent and humble were offered; and exertions for the salvation of souls and the glory of the Redeemer, were concentrated and increased. Meetings for social and devotional purposes, and religious visits, became frequent and refreshing. GOD WAS IN THE MIDST OF US, OF A TRUTH. Stupid sinners were excited to look at a crucified Jesus, and mourn and weep; and hard hearts were subdued to the love and obedience of Christ, by the silent and life giving energy of the Holy Ghost.

Such continued to be the state of things, with but little variation, for about four months, when a gradual decline of the work was apparent; although it has not at this late period entirely subsided; so far from it, that new cases of conviction and hopeful conversion come to our notice nearly every week; while great harmony and brotherly kindness still prevail in the church, together with

an increasing spirit of prayer. Indeed, there is at the present time, richer tokens of the presence of God our Saviour among us, than we have witnessed for some months past. THE STILL SMALL VOICE of the infinite and invisible One, seems yet to be whispering consolation to the saints, and trouble to the wicked, while CHRIST AND HIS CROSS are made the principal themes of public discourse.

In reviewing the dealings of God towards this infant branch of Zion, during the past year, we have abundant cause for gratitude and praise. About eighty persons, worshipping with us at different periods, it is believed, have become hopefully pious in this revival. Some have removed from the place, and a number have united with other churches. Fifty-two have been added to this church; a number more have been examined and approved by the session; and a few others, on examination, have been advised to delay a public profession. No instance of open apostacy from the faith, has yet appeared among those who have "named the name of Christ." With but little exception, they appear to be walking in the truth, and striving to adorn the doctrine which is according to godliness.—"THIS IS THE LORD'S DOING—IT IS MARVELLOUS IN OUR EYES."

REVIVALS IN NEW-HAMPSHIRE.

The state of religion in this region, (says the Concord Observer) continues to be highly animating to the friends of piety. The past year, in respect to the prevalence of the spirit of religion, probably knows not a parallel. In no previous year, we are told by the aged saint, have been performed in this region, such wonders of grace. Never before, in so short a time, have been experienced such large accessions to the church of Christ; never before, we believe, have those joys unspeakable and full of glory which swell the bosom of the heaven-born soul, been so extensively realized in New-Hampshire, as during the past year. Multitudes within the limits of this state, have seen their wretched condition by nature, wept over their guilt, been led to seek a refuge in Christ, and, as we trust, to make to him a complete and everlasting surrender of their souls. And as yet, thanks to heaven! the new year does not bear witness to the decline of the glorious work. The cloud of mercy which has been hanging over us, diminishes not, nor withholds from the thirsty land its refreshing showers. The four winds of heaven still continue their reviving breath, and the dry bones of the valley are inhaling the powerful influence, and are fast rising into life.

We have now before us not less than 30 towns, within the limits of this state, in which more than usual attention is manifest to the great concerns of religion; and doubtless there are others, from which we have not received intelligence.

At Pembroke, 19 have made a profession of religion, we understand, since the commencement of the present year. Others have recently indulged hopes that they have passed from death unto life, and many more appear to be seriously inquiring the way to Zion, with their faces thitherward. At Dumbarton, it is judged that not less than one hundred are the fruits of the revival in that place; and the work still continues. In Goffstown, the number of hopeful subjects of grace is still greater; and we do not learn that the attention is in

any measure subsiding. In Bedford, there are hopeful appearances; and it is believed a gracious work is commencing. At Nashua Village, in Dunstable, there is some special attention; 10 or 12 are now rejoicing in hope, and many others are anxious for their souls. At Nottingham West, a work has commenced with power; in three weeks, 19 indulged hopes, and are reckoned among the trophies of divine grace. There is some special attention at Litchfield and Merrimack. The anxious inquiry, *What shall I do to be saved?* is heard, and some are experiencing the joys which arise from the hope of pardoned sin. At Hopkinton, there has been an excitement for some weeks past, and the work, we understand, is in happy progress; 30 or more are reckoned as hopeful converts. At Ackworth, the mighty operations of the Holy Spirit have for some time been manifest, and the work, we believe, continues without abatement. This refreshing shower has extended into Alstead, where some, it is hoped, have already been gathered into the fold of Christ, and many others are making the salvation of their souls a subject of anxious inquiry. At Boscawen, the revival which for a considerable time has gladdened the hearts of God's people, and, as we trust, caused joy in heaven over many returning penitents, still continues; and new subjects are added to the number who have had a new song put into their mouths, even praise to the living God. At Canterbury, there exists more than usual attention; 14 have lately united with the church, and uncommon seriousness prevails. At Northfield, a work has been in progress for several months. The Holy Spirit has convinced many "of sin, of righteousness, and of a judgment to come," and numbered them, as we trust, among the *disciples of the Lord*. We have recently heard, that special tokens of mercy are enjoyed at Loudon. At Gilmanton, in Mr. Lancaster's society, there is an unusual excitement to the concerns of religion; three weeks ago there were, it is said, ten or twelve hopeful subjects of grace, and as many as fifty who were anxious inquirers. At Durham, thirty or forty have lately professed Christ before men, and nearly 100 indulge the hope that they have made Christ their refuge, and that he will be their portion for ever. At Dover, Newington, and New Market Factory, a more than ordinary attention to the concerns of religion has lately been manifest, and some fruits of the Spirit's operations have been realized. In Stratham, a very great and powerful work has commenced. We are told that one half of the people in town, are in a state of anxiety for their souls, and earnestly inquiring the way of salvation. At Northampton, the good work is said to be extending. At Hampton, in the Academy, 30 have expressed a hope that they have become savingly interested in the merits of the Saviour; and about the same number in the town, have expressed a similar hope. Rye and Greenland are likewise visited with the gracious influences of the Spirit, and some have hoped that the Spirit's renovating power has been experienced on their hearts. At Exeter, the work of grace which commenced there about a year since, and which has been gradually advancing, still continues, and subjects of renewing grace are multiplied. At Portsmouth, in Rev. Mr. Putnam's society, there are encouraging prospects; an unusual degree of seriousness is manifest, and it is believed that God

is specially present. Groton and Hebron, also, are said to be sharing in the same blessings from above. Saints are quickened; sinners are made to realize their danger, and the work of redeeming grace is advancing.—And in this town, although we will not, we *cannot*, with propriety, report a revival, yet we rejoice to say, there are instances of conviction and apparent turning unto holiness, which are highly animating to the people of God; there are droppings from on high, which we would earnestly hope are the prelude of a plentiful shower.

REVIVAL IN WARE, MASS.

Extract of a Letter from a Lady in Ware.

A revival of religion commenced in this town some time ago; many souls were brought to bow at the feet of Jesus, and a large number are still inquiring: what they shall do to be saved. I was a stranger to hope, and I began to inquire what these things meant; my attention was solemnly called to the concerns of my soul; my heart was opposed to the character of God; I felt that if I continued an enemy to his government, I must eternally perish. My convictions of sin were pungent and distressing, but at last, I was brought to cast my soul on the Saviour of sinners, and rely on him alone for salvation. Oh, the ecstasy which new born souls possess! I was lost in raptures while reflecting upon my escape—I was filled with a sweet peace, a heavenly calmness which I can never fully describe. The character of Jesus appeared lovely. I could say with the Psalmist, "whom have I in heaven but thee, and there is none upon earth I desire beside thee."

May every temporal blessing which your heart can wish be yours;—but whatever may be the trials through which you are called to pass, may that heaven born religion attend you which can sweeten every bitter cup in life, afford you joy in this vale of tears, support you in nature's last extremity, and conduct you to the heavenly Canaan where unbroken happiness will ever reign.

Yesterday, a large number of females assembled at the house of our pastor to pray for the outpouring of the Holy Spirit. I took a part in the meeting. I think I can say from the heart that God's Spirit appeared to be in the midst of us.

* * * * *

Last Sabbath 23 persons were taken into the church. About 60 more are waiting to be added, of whom I expect to be one. Oh, pray that I may be prepared for the solemn event.

[Zion's Her.

—
WOBURN, MASS.—We learn that a very interesting and powerful work of grace, has lately commenced in this place, in the society of Rev. Mr. Bennet. *One hundred and fifty*, it was estimated, were under powerful convictions of sin. How many are supposed to have been brought into the glorious liberty of the children of God, we have not learned.

AN EXAMPLE FROM THE WORK SHOP.

Calling upon an old friend, a respectable mechanic, last New Year's Day, I went into his shop, which I found entirely deserted except by one apprentice. I had seen the lad a number of times

before, and knew him to be a person of first rate excellence, and possessed of a very benevolent disposition. I asked him how he could be at work, when all his companions were "keeping New Year's," adding, that I thought he was losing all the pleasures of the day. He replied with a smile, that he would not exchange his manner of keeping the day, for all the pleasures to be derived from any other mode; "for," said he, "I have often been disgusted with myself for spending holidays as I have heretofore done, and this year I resolved to devote them to the cause of charity. I accordingly obtained permission of my master to work to-day, and he promised to pay me for my labor. I also resolved to take so much from my other savings as I have heretofore been accustomed to waste in frivolous amusements, and add it to my earnings; and to contribute the amount, whatever it may be, to aid in spreading the Gospel among the heathen. This evening, I intend to procure a number of choice Tracts, and distribute them among the poor depraved sailors, as New Year's presents."

Thus spoke this poor apprentice; and his words brought conviction to my mind, of my own neglect. There was something in his appearance and language which seemed to say, "I care not for the reproaches of the world; but I am resolved to do the will of my heavenly Father." As I left the shop, I raised my thoughts in fervent supplication to God, that he would guide and protect this humble lad, in the way of everlasting life. If all who call themselves Christians, were possessed of as much zeal in the cause of Christ as this obscure apprentice, the means would not long be wanting to spread the glad news of salvation to every creature. And if all Christians would adopt the plan of contributing, for the spread of the Gospel, the money and time they have been accustomed to spend, in keeping holidays, I am sure, like this apprentice, they would derive more pleasure from such a course, than from any other.—*N. Y. Obs.*

THE WIDOW'S MITE.

A missionary employed by the Geneva Agency of the A. H. M. S. relates the following interesting incident:—

"I had preached upon the Sabbath, pointing Christians to their privileges in the forenoon, and to their duties in the afternoon of the day, closing with my missionary message; and the minister had told them, that with one of the deacons, I should call at their houses on the first of the week, and receive their bounty for the Home Missionary cause. As my business was not to investigate the ability to give, but to call indiscriminately on families, especially where the heart was with us, I came to the house of the Widow —, whose family groupe, for number and size, was just about the counterpart of that of John Rogers in the Primer. On entering the house, I observed to her—"You know, I suppose my errand; but your domestic burdens are so great, that perhaps you ought not to aid our object, [except with your prayers]." "Oh," said she, "I was so afraid you had passed me by;" and then came a young woman in the family with 50 cts. and a daughter with \$1; the mother with 50 cts. a lad with 25 cts. another with 25 cts. and then three more with 6 cts. each. I said, "In your straitened circumstan-

ces, perhaps you give too much." She replied—"Sir, I well remember when we here received the Gospel from the lips of missionaries. I used to go on foot three miles, with my child in my arms, in this then a wilderness to hear it, and it was blessed to my soul. If ever I was brought to see my sins and find pardon, it was then. My hope in Jesus, and for heaven, is associated with the missionary cause. Take the little that we give, from my full heart; it may carry to some weary sinner in the wilderness, the consolations which I have found." We knelt down in thankful prayer. I added a word of counsel to the lads, already consecrated to the *God of Missions* by a mother's vows and tears. I looked upon them as future laborers in the field; and as I went out could not but "thank God and take courage" in the rejoicing hope that our missionaries are now doing the same work in regions farther onward, that was done there by the endeared Williston and Bushnell, nearly thirty years ago."

The London Baptist Magazine for December, mentions the death of Bomboa, one of the Madagascar youths educated in London, on the coast of Tanaitave, near the beginning of the year 1826.

Obituary.

DIED.—In this town, on the 28th ult. Mr. Martin Richardson, formerly of East-Hartford, aged 53.

At North-Guilford, on the 1st inst. Mr. Stephen Bartlett, aged 55.

At Middletown, on the 31st ult. Miss Mary Ann Greenfield, daughter of Mr. Thomas G. aged 22.

At Woodbridge, on the 23d ult. widow Sarah —, aged 80; on the same day, Mrs. Hannah Hecox, aged 34, wife of Mr. Reuben H. and granddaughter of Mrs. D.

At Saybrook, on the 27th ult. Miss Mary Parker, aged 87; on the 30th ult. Miss Esther Forbes, aged 25.

At Philadelphia Mrs. Olivia Ann Badger, daughter of Joel Root, Esq. of this city, aged 38; Mrs. Mary Morris relict of Robert Morris, Esq. one of the Signers of the Declaration of Independence, aged 78.

At Northfield, (Litchfield,) on the 4th ult. widow Martha Curtiss, aged 94, formerly of Wallingford.

At East-Haddam, on the 17th ult. Rev. Elijah Parsons, in the 89th year of his age. He officiated in the desk for more than 50 years, has been for several years a member of the Corporation of Yale College, was eminently useful in his labors as a clergyman, and most highly esteemed by those who knew him best.

At Springfield, (Mass.) on the 22d ult. Mrs. Abigail Barker, aged 59.

At Ikhunnah (Choctaw Nation) Mrs. Lucinda W. Wright, wife of Mr. David Wright, and daughter of Col. Asahel Washburn, of Montpelier, aged 25. Mrs. W. in company with her husband, left Montpelier about three years since, devoting herself to the missionary cause. She was a pious and devoted Christian, and was actively engaged in the service of God until about a week previous to her death. Three days after the decease of the mother, the afflicted husband was called to part with a lovely child, aged 6 months.

In Ohio, on the 26th Dec. in the 34th year of his age, the Rev. Samuel Davis Hoge, Professor of the Natural Sciences in the Ohio University.

At the Missionary Station at Upper Sandusky, Between-the-Logs, the celebrated converted Indian Chief, of the Wyandot tribe.

Poetry.

For the Religious Intelligencer.

THE ARK OF SAFETY.

"To whom Lord shall we go but unto thee."—Disciple.WHILE wandering through this world, when darkness
throws

Her midnight mantle round the pilgrim—where
The keenest eye of proud philosophy
In vain is opened to discern the path,
The narrow path, that most conduct the soul
In marching home to God,—and while the snares
Of error thicken round me to beguile
My doubting steps, and lead my soul astray;
O Thou, who cam'st to pour the beams of Heaven
Over the earth, and spread thy truth abroad,
Light of the world! Wisdom divine! to whom
O Jesus, shall I go, but unto Thee?

And when my waking conscience is alarm'd,
Burden'd with guilt—and when my memory brings
The sins and follies of my early days
Before me—when I hear the law of God
Thund'ring its dreadful curses on my head;
And when my agonized spirit seeks,
And seeks in vain, to find relief amid
The glittering scenes of gait that once
Amus'd me, or the phantom hope inspired
By the imagin'd deeds of righteousness
Which I have done; O Thou who cam'st to die,
A sacrifice for sinners, and to give
The balm of hope into the wounded soul,
Saviour of man! Great Physician! to whom,
O Jesus, shall I go, but unto Thee?

And when affliction comes in direful form
To lay her hand upon me,—and the world,
So fair and beautiful once, becomes a waste,
A desolation;—when the dreams of bliss,
And visions of my joyous youth, that once
Danc'd o'er my mind, and vanished; and I see
And feel what sages long have testified,
That all is vanity beneath the sun;
O Thou who cam'st to cheer the drooping soul,
And point despairing mortals to the skies,
Great Comforter! Author of Hope! to whom
O Jesus shall I go but unto Thee?

And when I stand upon the verge of death,
And see the world just sliding from beneath
My feet—myself about to plunge into
The dark uncertain gulf below, and all
The earth-born sounds of joy and friendship die
Upon my ear,—and all the charming scenes
Of beauty, so resplendent, and so rich,
Spread o'er the face of nature, fade away
Upon my dying vision—and my soul,
Trembling and longing for some heavenly aid;
O Thou, who cam'st to conquer death, and make
A glorious triumph o'er the gloomy grave;
Triumphant King! Great Conqueror! to whom
O Jesus, shall I go, but unto Thee?

And when the resurrection morning comes,
And pours its flaming brightness round the world,
And when the armies of the sleeping dead
Start from their couches of repose and march
In solemn grandeur through the empty skies
Up to the throne of God—and when I see
The sun, and moon, and stars, and worlds, obey
Thine awful mandate, and return to nothing;—

O Thou, who art the sinner's home and refuge,
Remember that on earth I loved thee, and
To thee submitted all my willing powers;
Receive me to thine arms! for then, to whom
O Jesus, can I go, but unto thee?

THE POOR BUT BENEVOLENT WOMAN.

I am acquainted with a poor woman in her 78th year, who is tenderly alive to the wants of suffering humanity; not rich herself in the riches of this world, yet she is rich in the knowledge of the golden rule, and in the ability so to economize as to do much good. She had access to some of the refuse of a large garden, and to the hearts of one or two who permit their servants to give her what meat bones there may be to spare. She stews them, and gives a flavor with her vegetables to the broth, which supplies many with an acceptable dish.

A present made to her of meat would be almost sure to be divided with one to whom the treat would be still greater; and others would, in some degree, partake of the benefit.

She told one of our household, a few days ago, when returning thanks for a slice of meat and a roll, that just before the messenger left it, a little half-famished boy had come on an errand: "I had," said she, "spared him the slice of meat I had in the house, and most of my bread; see how I was immediately provided with more."

I shall give a little more of her history. She had for many years to struggle with extreme distress, from having a drunken husband, who might, but for this dreadful evil, have risen well in the world, and enjoyed and also conferred much happiness. On becoming a widow, and in a forlorn and helpless state, a kind benefactor whose family when single, she had for many years faithfully served, furnished her with a little cottage, and his family are always ready to hear of her wants; but they are few: the offering of a trifle is frequently sufficient to hasten her departure. "No;" she will say, "give it to those who want it more than I do." Now would you know the annual income of this benevolent character, it is *right pound four shillings*, principally the proceeds of some subscriptions, among a few who judge her worthy of encouragement.

[London Tract Mag.]

REV. GORDON HALL.

An incident is related in the life of the late Rev. Gordon Hall, the lamented Missionary at Bombay, which reflects much credit on his character, and evinces a constancy to his purpose which the things of this world could not shake. He had acquired so thorough a knowledge of the language of Bombay that he could write and converse in it with perfect ease. The English East India Company knowing this, offered him a salary of \$10,000 if he would relinquish his calling, and aid them in writing and making contracts with the natives. On his peremptory refusal, they offered him \$50 per week if he would afford occasional assistance, two hours in a day. This offer he also rejected, saying no money could tempt him to relinquish the work he was sent to perform; and he lived and died a faithful Missionary of the cross.

It is said, when the Prince of the Latin poets was asked by his friend, why he studied so much accuracy in the plan of his poem, the propriety of his characters, and the purity of his diction; he replied, *ætærum pingo*, I am writing for eternity. What more weighty consideration to justify and enforce the utmost vigilance and circumspection of life than this? In *ætærum vivo*, I am living for eternity!

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